

I-7









Digitized by the Internet Archive  
in 2015

### American Baptist Board of Foreign Missions.

#### Arracan.

#### JOURNAL OF MR. COMSTOCK.

The previous extracts from Mr. C.'s journal, (pages 73, 161, last vol.) extend down to October 1839, several months after his removal, in company with Mr. Stilson, to Ramree. It was hoped that the favorable location of this place would be some security against the general unhealthiness of the Arracan climate. This hope has thus far been confirmed; Messrs. Comstock and Stilson have been permitted to labor uninterruptedly, and with encouraging prospects of success, to the period of our latest intelligence. Moug Net, whose name is several times mentioned in this journal, is one of the chief assistants, at whose house meetings are held one or two evenings in the week.

#### *Preaching—Return of assistants from Cheduba—Effects of a heathen festival.*

October 20, 1839. Last Wednesday evening had about half a dozen hearers at Moug Net's. On Thursday evening, at another place, thirty or forty listened with some apparent interest to a few reasons why all men should worship the eternal God. After meeting, remained about half an hour to discuss the subject of the sermon with a Buddhist. Last evening, the assistants told me of a Mussulman, who says that he believes the Christian religion, and wishes soon to enter it. To-day only about twenty in all were present at worship, and this evening only two besides native Christians and the two scholars who live at the house.

November 17. The two assistants who went over to Cheduba, after remaining nearly a month, returned. They distributed their tracts, &c., in about fifteen days, and represent the people as having been very attentive

to their instructions. Very few cavilled, or made any objection to what they heard;—at some villages the people continued listening and inquiring, till ten o'clock at night, and "they preached themselves tired." Ko Thah Oo (the Mug Christian from Maulmain,) has returned to Cheduba, with an old member of the Akyab church, employed for the present as an assistant, with a supply of books, &c., and we hope they may do good there.

Several days since there was a great heathen festival here, which seems to have exerted a disastrous influence on the people. Some who professed to be inquiring have left us entirely, others apparently almost convinced of the truth of the Christian religion, have become strengthened in their belief in Gaudama, and all seem less disposed to hear the truth than formerly. The Mussulman, however, mentioned under the preceding date, professes to the assistants to be a firm believer in Christ, and one Mug man has evinced some disposition to embrace the Christian religion, but is, as yet, quite ignorant of its nature. Last Monday evening a dozen or fifteen listened to remarks on the great sinfulness of man, and his consequent need of a Savior. Thursday evening I preached at the house of the highest native officer in this district, to thirty or forty attentive hearers. Sabbath congregations are smaller than formerly, few beside converts, scholars, beggars, &c., attending. In some respects our prospects seem less encouraging than they were, but we try to walk by faith, not by sight. The Lord reigns, and he does all things well.

Dec. 1. At my meeting at Moug Net's last Monday evening, a man stood and listened some time, and then said

to a woman, "You hear that, do you? I will remember it, and go to his house to talk farther." I replied, "Very well, come;" and he did come, bringing four or five with him, and spent an hour or two in interesting conversation. He was a head man from Cheduba. Thursday evening about fifty Mussulmans and idolaters paid good attention to a discourse on the final judgment. The principal Mussulman priest, and several other very respectable men, were present; among others, two Paramot teachers of considerable celebrity, from another village. After worship, had some discussion with the priest, the teachers and others, principally on the forgiveness of sins. They admitted that all men are sinners, but declared that sin could not be forgiven. After some time spent in illustrating the truth, answering objections, &c., I said, "You admit that we are all sinners; Gaudama and Mohammed confess that they cannot forgive sins; Jesus Christ can; you are sinners, and wish to be saved, therefore believe on him who alone can forgive and save you." All were silent, and br. Stilson and I left. The next day the two teachers spent some time at the house, in discussing the subject of religion generally, the forgiveness of sins, however, being the principal topic. To-day had about forty hearers, nearly three quarters of whom were women. A week ago last evening, we were obliged to exclude MOUNG PO from the church, as he manifested no penitence for his past sins, and was evidently waxing worse and worse. Alas! that our feeble church should so soon be reduced by the defection of one of its members.

*Moung Net's journal.*

15. Last week two of the assistants took a tour of four days into the villages south of this, and as MOUNG NET's journal of the tour may be interesting at home, I have translated it.

"Monday. At Thah Young village, found ten or more men and women who listened attentively to the truth. Going from there, a short time before we arrived at the head man Thah Pyu's village, we found about thirty men and women eating their rice in a cleared spot in the forest. While we preached they listened, and made no objection to what they heard. We prayed before them, at which they were astonished. After preaching more than an hour, we proceeded to Thah Pyu's village, and after having distributed

about a hundred tracts, we went at evening to the head man MOUNG OO's village, and slept at his house. We preached to his family till after nine o'clock. Rising early we went to Pah H'non's village, and distributed about 150 tracts, though we did not find good opportunities for preaching, as the men were out in the fields. We went from here to Sonā Oung's village, where we had a discussion before several men, with a man versed in the betagat, (sacred books,) concerning the bible and the betagat. After the 'kyou-tot' left, the hearers said there was not much fault to be found with the bible. The next day we went to Myot Kyan Sway's village, intending to sleep there. After sunset we preached about an hour to the head man, his wife and neighbors, in all about ten, who listened very attentively. After going into the house a lamp was lighted, and all the family of the head man assembled. We read an account of some of the miracles, and preached 'the law of salvation by Christ,' an hour and a half, during which time they listened without speaking a word. We prayed for them, at which they were greatly astonished, and after singing a hymn, retired to rest. Next day we went to Sondā Pway's village, which was near the sea. We preached two hours or more at the head man's house, and many old and young men listened well. Here we distributed about 150 tracts, and then returned to Myot Kyan Sway's house, where we preached to him and all the men of his village from sunset to moonset—(this was the sixth day after the new moon). These men listened attentively, without speaking a single word. Some said after we had done preaching, 'If this law is true, we have trusted in vain to Gaudama, and idols, and offerings.' Rising early, we proceeded, after prayer, homeward, preaching to those we met by the way." Yesterday fifteen or twenty men came to the house from Koning, and manifested some interest in an explanation of the way of salvation by Christ. This morning, I preached to a small congregation, but little more than twenty, from the words, "Believe on the Lord Jesus Christ and thou shalt be saved."

*Communion and day of fasting—Arrival of missionaries—More hearers.*

Jan. 12, 1840. Last Sunday was our communion season, and we found it



interesting. Monday was observed by the church as a day of fasting and prayer. This morning, I preached to fifty or more, from the words "One thing is needful." Toward evening a man from a village two or three miles distant, called and said he heard me preach in the morning, and wished me to give him the book I preached, that he might take it home and read it.

Feb. 25. Removed from br. Stilson's to the house I have had built at the opposite end of the town. We have recently been made to rejoice by the arrival of brethren Kincaid and Abbott with their families.\* May the Lord bless their coming to the salvation of many souls.

March 9. We had been in our new house but three or four days before the people began to come in great numbers, and listen to the truth, and take tracts. For the last ten days I should think the number of visitors at the house daily, has averaged at least 100. Most of them are from villages in the interior, and many are attracted to the house by seeing natives sitting on the verandah. Several of our visitors have come frequently, and a few listen well. On the two last Sabbaths, br. Kincaid has preached to congregations of more than a hundred, and in the town has had from sixty to one hundred hearers at evening preaching. The assistants who accompany br. K. say they never found a more interesting and encouraging place. There is some prospect that one, and perhaps more, will soon apply for baptism.

LETTER OF MR. KINCAID, DATED AK-YAB, MAY 4, 1840.

I wrote you in the early part of last month,† which was but a few days after our arrival in this place. Since that time I have been blessed with a tolerable degree of health, and have pursued a regular course of missionary work; preaching three times on the Sabbath in my own house, and four times during the week in three different places in the town. My assemblies vary from 22 or 23 to more than 100 hearers. Few come to the house, though every day from five or six to 20. To these I give religious instruction. The heat is very great; the thermometer rarely falling below 90°,

and much of the time during the day it is up to 95° and 97°, in the coolest part of the house. My two native assistants are every thing I can wish. They labor hard, and really try to win souls to Christ.

*Inquirers—Hindrances to the progress of the Gospel—Native church.*

We have three hopeful inquirers. One is Moug Loon, a man about 45 years old. He came in from the country after medical aid, and the first time he heard the gospel, it made a deep impression on his mind. Every day he comes and listens, and appears to have correct views of God and the way of life through Christ. I have no evidence, however, that he has yet felt the renovating power of the Holy Spirit, but his mind is rapidly passing from the delusions of heathenism to the clear light of the gospel. Another inquirer, is Moug Yau That, a young man 17 or 18 years old—his father and mother were baptized more than 20 years ago near Chittagong, and are the only consistent Christians in this little church. He appears to be truly awakened to a sense of his lost condition as a sinner. Ma Pong, a young woman 19 years old, is the wife of Moug Na Gau,—she listens with eagerness to the gospel, and gives us encouragement to hope that she is not far from the kingdom of Heaven. There are three or four other persons who manifest more than usual interest in listening to the instructions of the word of God, but as yet they appear stupidly indifferent about the state of their own souls.

Between my own labors and those of the two assistants, from one to two hundred persons hear the gospel daily. Many dispute with an ingenuity and earnestness which might well put to shame idle and ease-loving ministers of Christ. It is often truly affecting to see the deep workings of the spirit, and the anxiety, in mustering arguments to sustain that religion which they and their fathers have revered, and around which have centered all their fondest recollections and their most cherished hopes. All false religions will walk together in fellowship, but the uncompromising claims of the gospel, when they do not compel respect and attention, awaken the most bitter opposition. The heathen are accustomed to respect all religions, because, like civil institutions, they regard them as adapted to the various

\* For an account of this visit, see Mr. K.'s letter in our last number.

† See Mr. K.'s letter, p. 32. last number.

circumstances and wants of different nations. They are often pleased, therefore, with the gospel, at first, but when they come to understand its fearful denunciations against idolatry and all unrighteousness of men—that it pronounces the whole world in a state of apostasy from God—that all men without faith in Christ are without God, and have no hope, and in the end must everlastingly perish,—when they understand these things, and that the gospel is the only system of truth and the only refuge for the whole race of man, they either become patient hearers, or bitter opposers, or, as is sometimes the case, they take refuge in infidelity.

In my last letter, I informed you that there was a church here of thirteen members. All, except one, were baptized between 20 and 25 years ago, near Chittagong. They removed to this town after the country fell into the hands of the English, for the sake of enjoying greater liberty and toleration. Most of them have become feeble from age, and soon the church must become extinct. They appear to love God, but are very ignorant. There is some disorderly and unchristian conduct among them, but I attribute much of this to ignorance, and therefore I do not despair of seeing a more consistent christian morality established.

*Excursion to villages—Hopeful converts—An interesting character—Heathen Transcendentalism.*

May 14. Since writing the above, I have spent five days among the villages to the north of this. I remained nearly all the time in three villages of about 1,000 inhabitants each. My assemblies would average 100 or more, and except on one occasion, there was no interruption or rudeness to disturb one who is accustomed to address a heathen congregation. Many appeared to be much interested, and would remain after the crowd was gone, as long as I had strength to talk with them. Several individual cases would be interesting, if the limits of a letter would allow of sufficient detail. I was urged to visit them again, and since my return home several have come to the city to get books and tracts. I think more than 2,000 people heard the gospel. Moug Na Gau was with me, and he labored hard to reach the consciences of the heathen. There are few priests and fewer idols in the

country, but then the worship of *Nats*, or demons, is universal. It is the same all over Burmah, except in the large towns, where the splendor of Buddhism, sustained by government influence, has quite rooted out the old superstition.

The three inquirers I mentioned on the 4th, give us cheering evidence that they are taught of God. Two of them request baptism, but Moug Loon is suffering the most bitter opposition from his relatives, particularly from a brother and his wife, and on this account he is afraid to be baptized. He wishes first to win over his relatives to a better state of feeling, but says he can never be any thing but a disciple of Jesus Christ, who gave up his own life that sinners might be saved. Among the other inquirers, is one of peculiar interest, on account of his learning, his high standing in society, and his great age. He is called M'hadon, a title given him by the king of Ava many years ago, when he was sent into Arracan to explain to the priests and people, the sacred books. He called on me because I had lived in Ava, and from that time onward he appears to have felt a deep conviction that Buddhism has more falsehood than truth. He has continued his visits and attended public worship. For many years past he has regarded outward Buddhism,—that is, prostrations and prayers and offerings before pagodas and idols,—as adapted only to the ignorant, unthinking multitude; and like many others of a contemplative turn of mind, had taken refuge in Pantheism, or the abstract, mystical doctrines of Buddhism. All objects recognized by the senses are to be regarded as illusions, alike degrading to the mind and destructive of happiness; and therefore, every thing which is pleasing, harmonious, and beautiful, is to be avoided, and the outward senses to be blunted and crushed, to the very utmost. The highest possible virtue, and so the most perfect happiness, is *indifference*. Praise and blame are alike; nothing pleases, nothing offends; nothing gratifies, nothing disgusts. You are neither to like nor dislike; the mind is to be in a state of perfect equilibrium. Then all idea of one's self, or individual identity, is lost or absorbed in the divine essence, as a drop of water loses its form and individual character when cast into the ocean. Connexion with matter, or material substance, therefore, is the cause of evil, and the gratification of the

senses, is to commit sin. Neither the eye, nor ear, nor taste, nor feeling, should be gratified. Even conjugal, parental, and filial affection are only so many forms of selfishness. To own any thing which affords pleasure, or to which any relative value can be attached, is only to gratify *self*, or the individual being. While the highest efforts of virtue consist in rooting out all idea of self, or individual existence, and so bringing back the soul to an eternal, though unconscious repose.

*Baptism—Interesting converts—Encouraging results of labor.*

May 22. Yesterday we had a meeting for the examination of those who wished to be baptized. This afternoon we had a prayer meeting, and then in the cool of the day assembled on the shore of the harbor, and after services intended to instruct the Christians, as also the heathen who gathered in considerable numbers around us, I baptized Moug Loon, Moug Yau That, and Ma Pong. The last two are young people, and gave very satisfactory evidence that they were taught by the Holy Spirit. The conversion of Moug Loon is a case of peculiar interest. From the very first, the truths of the gospel fell upon his mind with irresistible power, and while they swept away every vestige of heathenism, they brought home to his inmost soul the knowledge of God and of Christ Jesus, which is eternal life. As all the inquirers were suffering violent opposition and bitter railing, I preached last Sabbath evening from Matthew v. 10, 11, 12, and told them distinctly that honest and faithful disciples of Christ could not escape persecution and reproach; and if they were not prepared to persevere, regardless of all opposition, they were unfit for the kingdom of Heaven, and could not be disciples of Christ.

Early on Monday morning, Moug Loon came to the house and said he had not slept at all, during the night. He could only pray and weep for joy, he had such an overwhelming sense of the love of Christ in bearing in his own body the sins of men. His deep feelings are more like what we often see at home, than any other case I have ever found among converts from heathenism.

There are two others who wish to be baptized, and there is much reason to think they have felt the renovating influence of the Holy Spirit; but one

is now very ill, and the other is violently opposed by her husband. These tokens of the divine favor encourage us to preach the gospel in season and out of season, and endeavor to commend ourselves to every man's conscience in the fear of God. It is two months to-day since we came to anchor in this harbor, entire strangers and no house to go into; now, near the same place and the same hour in the evening, three converted heathen are baptized, and a multitude listen to the everlasting gospel which brings life and immortality to light. The venerable M'ha don was at the water, and united with us in singing two hymns and paid the utmost attention to all that was said and done. When the converts came up out of the water, in answer to a question which some one put to him, he replied in an earnest and elevated tone of voice, "This is the true religion, and I must be baptized and be a disciple of Christ." His constant attendance at worship has created a great sensation all over the city. The priests have had a meeting to inquire into the cause of this extraordinary conduct of the M'ha don; he told them, in the most frank and open manner, "I have found the true religion after worshipping idols and pagodas for more than ninety years." So far, therefore, he stands firm, and faces the storm. Though more than 90 years old, his form is erect, and he walks with a firm step, and reads without glasses.

The intelligence contained in the remaining portion of Mr. K.'s letter we know will be welcome to our readers. The wonderful progress of the gospel among the Karens in Bassein and the other provinces which lie along the western borders of Burmah Proper, has been alluded to in various communications from the missionaries; and some notice was taken of it in the Annual Report of 1839; but no definite information has reached us as to its extent, or the probable number of those who have embraced the truth. This work is the more remarkable, as it occurs in a region where there is no ordained missionary, and from which the most practicable mode of access to any of our stations, is by a long and perilous journey over the mountains and through the jungles which separate it from Arracan on the west. Yet the fatigues and hazards of this journey have been undertaken by many large companies, and a communication has been established with Mr. Abbott at Sandoway, as mentioned in his journal given in our last number. Immediately

on his arrival, Mr. Abbott sent a deputation over the mountains to invite the inhabitants of these provinces to visit him at Sandoway. The result is stated in the journal to which we have just referred. Though the violence of persecution has caused our missionaries to retire, for a season, from their labors in Burmah Proper, and has occasioned great suffering to the Christians at Rangoon, Ava, and other places, yet it would seem that "the word of God is not bound;" it still prevails among these simple hearted Karens of the western provinces, and they are willing to incur every hardship and danger, for the sake of securing to themselves its inestimable blessings.

*Wonderful work of divine grace among the Karens of the Bassein province—More than two thousand souls hopefully converted.*

You will be happy to learn the wonderful triumph of the gospel in the Bassein province. It commenced among the Karens in the latter part of 1837, and now there are *more than two thousand* rejoicing in the glorious liberty of the gospel. Br. Abbott, at Sandoway, is in communication with them, and he has fifty or more promising young men in school. All the men who have come over the hills, represent the work as still going on; spreading from village to village in every direction. Moug Shway Moug, who was baptized the latter part of 1835, was appointed by the king, governor of all the Karens in the Bassein province. He was sent down from Ava the latter part of 1837—the Karens soon found he was a disciple of Christ, and that he would shield them to the utmost of his power from oppression and persecution. The Karens testify that "he was a just man, and would never take bribes,"—"that on the Sabbath he closed up his house, and remained alone." About this time, the conversion of the celebrated young chief took place. He is a young man of great energy and powerful intellect, and all his influence was thrown into the work of publishing the knowledge of God among his countrymen. The full extent of this revival we do not know, but enough has been learned to convince us that it is an extraordinary display of divine grace. Probably more than *two thousand souls* are turned from the worship of demons to the service of the living God. This too has taken place under the jealous and intolerant reign of the new king. It is God's glorious work.

Karens.

JOURNAL OF MR. INGALLS.

Our previous accounts from Mr. Ingalls, and from the station at Mergui, were to Sept. 9, 1839. (See pages 4, and 83, of last volume.) The natives had just completed a commodious chapel for worship, and the missionaries,—Messrs. Ingalls and Brayton, and their wives,—were laboring in hope, and with encouraging success, in preaching and in conducting their Burman and Karen schools, which are kept up at this station during the rainy season. Still, Mr. I. says, "Our brightest prospects are among the Karens; the Burmans of this province glory in rejecting the gospel. God is pointing out the Karens as the people whose day of salvation has come; to them the gospel is indeed good tidings, while to most of the Burmans it is foolishness."

*Baptism—Attack of illness—Departure for the jungle.*

Mergui, Sept. 24, 1839. To-day, in presence of a large assembly I baptized six Karens. These individuals were from the boarding school. The solemn ordinance was witnessed, and remarks listened to, with more than common interest. O that the truth heard might be sent home with divine power to their hearts!

29. An unusual number of Burmans at worship to-day,—some of whom give us reason to hope that their hearts are affected with the truth of the gospel. In the evening two Karens, one a chief, came in, neither of whom is a believer. This chief has been a notorious drunkard. When my eye first fell upon him I saw, by his countenance, that a great change had taken place in his feelings—he was now as harmless as a lamb; the large tears rolled down his cheek as he told me that he had given up his *arrak* and was now praying to the blessed God for mercy. Praise be to God for showing compassion to this poor man! This has been a good day; though wearied with much speaking, and the body ready to faint, the soul rises in strong desires that blessings may descend upon the Burmans and Karens surrounding me.

Oct. 7. This morning had an attack of bleeding at the lungs, produced by too much speaking. I have been wont to consider my lungs as almost invulnerable, but now feel how frail I am. The discharge of blood not being great, I am not apprehensive of immediate

danger, still I fear an interruption to my public labors. The hemorrhage continued till November 6, with little intermission, when, through the blessing of God, it was wholly removed.

Nov. 9. Left Mergui in company with br. Brayton for Palau, a large Burman village about half way to Tavoy. Preached at a number of small villages; gave away some testaments and tracts. Some listened with apparent interest, while others opposed with much hardness of heart.

19. Left with my family for the jungle, accompanied by br. and sister Brayton, and on the 20th reached Kabin, the loved village where the principal Karen church in this region is located.

Found the brethren in peace, rejoicing in an abundant harvest of rice and the fruits of the earth, the reward of their hard labors. Our reception was most cordial. Met with them in the evening, and preached from Psalms 65: 11.

*Repeated baptisms—Sickness of Mrs. I.—Visit to Mazau—to Kabin.*

23. This evening had a meeting for the examination of candidates for baptism. Ten came forward and requested the ordinance;—a number more, considered too young by their parents, were very anxious to apply. The evening was happily spent in listening to their relation of God's love and mercy to their souls. I rejoiced to witness the clearness of their views of the way of redemption through Christ. He was their only refuge, and since fleeing to him they had found great peace.

24. Met again this morning and completed the examination of the candidates. About 5 o'clock, as the sun was declining in the west, we assembled upon the banks of the beautiful stream that winds along in front of the zayat, and led these willing converts in the footsteps of the Savior. They were "buried with Him by baptism into death," and "like as Christ was raised from the dead," so we trust they will "walk in newness of life." In the evening we commemorated the love—the dying love of Christ; about seventy were present.

Jan. 10. Through the past month Mrs. Ingalls has been confined to her bed by a fever, and some part of the time apparently near the grave. But God has been merciful, and spared her. She is now so far recovered that I am

making preparation for a short tour to the jungle.

11. Reached Mazau; found the brethren steadfast in the faith, and a number of inquirers. After evening service, four requested baptism.

12. This morning we met and organized a church of six members—then proceeded to examine the candidates. All gave evidence of faith and repentance, and were baptized and added to the church. In the evening broke bread to this little band;—this was a memorable day for Mazau. Never before, since the ascension of our Lord, was the ordinance of baptism administered in this region, or the emblems of a crucified Savior exhibited. To me and the little church, the season was joyful, solemn, and holy—God was there. Among the baptized was the wife and son of the head man. This chief was baptized last year by br. Kincaid. For nearly two years he has stood alone and preached to his drunken relatives. The aspect of this village is changed. God has done great things for them, and to his name be all the glory!

17. Yesterday I left Mergui with Mrs. Ingalls for Kabin, her health being so far restored as to warrant her undertaking the journey, and early the next morning we found ourselves near the village. The native brethren hearing of our approach came down and pulled our boat up to their village. This act of Christian affection, performed with so much good will, added another to the many ties that bind us to them.

21. We have held frequent meetings with the church, and have found that some of the younger members have been drinking *toddy*—a drink procured from a certain tree, and sold by the Burmans. It resembles, I am informed, cider; and if taken in large quantities produces intoxication. Members of our churches are not allowed to partake of this deceptive beverage. Those who had been seduced by the Burmans came forward, and on their making a full confession were forgiven. The natives are now building Mrs. Ingalls a house. They do it of their own accord. I mention the fact to show the liberality of these native Christians. They have built their meeting house this year, and now, this dwelling house. Should every Christian manifest the same liberality, no land would furnish for the word of life.

*Excursion to the Tenasserim—Voyage on a raft—Baptism, and a church constituted at Tewah.*

27. Early this morning I started in company with br. Brayton for Tewah, a village on the Tenasserim. We go by land over the mountains—the route taken by br. Kincaid. After a toilsome march through jungles and over mountains, we found ourselves, as the sun was going down, about half way to our place of destination. The road not having been travelled for nearly a year was bad indeed; we pitched our tent in the solitary woods by the side of a stream, and having lighted our fires to protect us from the wild beasts, we laid ourselves down to rest. The Karens, more thoughtful of a breakfast the coming morning, than of sleep, soon disappeared with their lighted torches. After a short absence they returned with a number of immense *frogs*, which they informed us were excellent eating.

28. About 11 o'clock we reached a stream near the ascent of the highest mountain between us and Tewah. The Karens told us they could construct rafts and descend the stream, and so avoid the mountain road. We willingly assented to this arrangement, and in a short time we found our rafts in readiness. They were made by lashing five or six bamboos together for the bottom, and one on each side for a railing; upon these they placed some split ones for our baggage.

With a Karen at each end with a setting pole, we commenced the descent of this rapid stream. We soon found that rapids and rocks were abundant, and that it required about as much agility and skill for us to keep on the raft, as it did for the Karens to guide it. More than twenty times we found ourselves on the rocks, and once, with all my care, I found myself in the water. After passing ten or fifteen miles in this manner, about sundown we reached Tewah. Last year br. Kincaid baptized four at this place, who had removed to other villages. We found three converts and a good number of inquirers who had removed to this place last year. We had an assistant stationed here during last rains. Ten came forward for baptism.

29. Early this morning we commenced the examination of the candidates. They gave very good evidence of saving faith, and were received. We now repaired to the banks of the Tenasserim,—whose waters in this region seldom witness such scenes,—when

they joyfully put on Christ. In the evening we constituted them into a church, and gave to them the right hand of fellowship; after which, we broke bread to this little flock. The duties of this day were of no ordinary kind, and we felt that the divine spirit was present, guiding and filling us with joy and gladness.

30. Having commended this church to Him who alone can build it up and sustain it, we bade the brethren a reluctant farewell, and recommenced our voyage down the Tenasserim on our raft.

Feb. 2. Reached Ya-boo, where there are two converts, and where we stationed an assistant last rains. On my visit last year, there were many hopeful inquirers here, but we now found all cheerless and gloomy—many who appeared well then, are now arrayed in opposition to us. One reason they alleged was, "that many of their friends went last year to Mata and died of cholera." I fear a more prominent reason is, the unholy walk of the two Christians, who appear to have but little religion. We found not much to encourage us at this place; the head man has set himself against the gospel, and goes about doing all he can to stop the work of God in this region.

6. Reached Kabin and found our families well, having accomplished a tour in eleven days, that would have occupied a month had we gone up the Tenasserim in our boat instead of going over land.

*Addition to the churches—An Association proposed—A Burman deceiver.*

9. Two individuals were received and added to the church by baptism. There being now four small churches in this region, I informed the brethren of the custom of our American churches in regard to Associations. They manifested great interest in the subject, and with much good feeling resolved to invite the brethren and sisters of the three adjacent churches to hold a general meeting with them, to continue three days,—commencing on Friday the 28th of the month. I have long been desirous of getting up a yearly meeting of this kind, but hesitated about mentioning the subject, fearing it would not succeed—the measure has taken well with the native brethren, and if we should have a good meeting it will become established.

11. Left this morning for Thing-

boung, about one day's walk in the direction of Tavoy.

12. Last evening, broke bread to this little church—a privilege they had not enjoyed for two years. Above twenty were present at the communion. Two candidates were also received for baptism. This church has not the prospect of large additions, as there are but few Karens in the vicinity. Having spent the amount of time deemed expedient at Thing-boung, returned to Kabin on the 13th.

21. Yesterday visited a village where a Burman has set himself up as a great teacher, and has collected six or seven families of Karens, with a few Burmans, who pay the most strict attention to his requirements. We found a large zayat in which they assemble for deeds of darkness—it was unlike any thing of the kind I have seen in the country—the outside was painted in a most singular manner, and the inside filled with various objects calculated to deceive the poor creatures whom he has deluded. I found him fully prepared to oppose the gospel. His wife also set upon me with a flood of words that I could neither understand fully nor attempt to answer. She was afraid that her husband would lose his standing or not be able to maintain his argument. I left this village with a heavy heart; these souls have fallen into crafty hands, and while this Burman lives, there is little hope of their attending to the gospel. The location of this village is the most gloomy—far retired from any habitation, in the midst of a dense jungle—without one pleasant feature.

*A Karen Baptist Association constituted—An interesting season.*

27. The Christians from four distant villages have arrived to attend the meeting. Men, women and children, have travelled over bad roads, some two days' journey. Among the number were some whose grey hairs intimated that this would be the last general meeting they would attend in this world. At our evening worship, found our zayat full.

28. Met at sunrise for prayer. At nine met again, when letters were read from the churches giving a short account of the state of religion, the number added, and their future prospects. The church at Mazau reported twenty inquirers. This exercise being new, possessed much interest. My own heart was deeply affected, not so much

from what was passing before me, as from recollecting seasons of this kind enjoyed in my dear native land. Met again in the afternoon for prayer, and in the evening for preaching.

29. After a season of prayer, preached from Romans 9: 1. In this meeting the presence of the Holy Spirit was most evident—tears were flowing; one chief said that “his mother and two brothers were still unconverted, and requested prayers for them;”—others with much feeling requested prayers for their friends. I have never in this country witnessed so much tenderness of feeling. In the afternoon, met to hear the experience of a number of candidates who had requested baptism: among the number, the head man of Tewah, who was not at home when we visited that village; his son, a bright lad of twelve or fourteen, was also among the number.

March 1. Sabbath. Six arose in our morning meeting and requested the prayers of the people of God. At 12, we repaired to the river side, when eight including one Burman were baptized. The assembly that lined the banks being mostly Christians, manifested by their happy countenances and the melody of their sacred songs, the joy of their hearts. In the evening we commemorated the dying love of Christ; over one hundred were present.

2. Early this morning we all met and prayed, and gave the parting hand. The brethren voted to hold another meeting at the same place, next year.

Having now completed my labors in the jungle, I left for Mergui. Mrs. Ingalls has spent the season at this village (Kabin), and had a school of ten or fifteen girls. She has also had female prayer meetings with the sisters of the church. This village is likely to be permanent and has the prospect of a rapid enlargement. The natives have planted many fruit trees, and procured buffaloes. The church numbers between seventy and eighty.

In a letter dated March 6, Mr. I. states that the church in M. had been under the painful necessity of excluding one man—“He had been employed as an assistant, and promised fair, but in an evil hour he was tempted to gamble. To cut him off was painful, but the cause demanded it.” Under date of March 17, he further says:

I am now engaged in building a zayat for preaching on the main street,

but get along very slowly, as most of the people are off to the coal fields. The Hon. Co.'s steamer came in yesterday with men and tools to work the mines, bringing information that immense quantities of coal would be required for the armament proceeding against China. Every man gets employment and ready money, so that it is with difficulty that we can procure a few hands to do our work. We are also making arrangements for our schools the coming rains.

The present season we have been afflicted with sickness, but through the tender mercy of God we now enjoy good health. Mrs. Ingalls has better health now than she has had before since coming to this country; we have our trials as well as consolations. From the Board under whose patronage we labor, and from the churches by whose liberality we are sustained, we ask, for ourselves and the heathen among whom we labor,—fervent prayer.

---

### West Africa.

#### JOURNAL OF MR. CLARKE.

Mr. Clarke continues his residence at Edina, though his labors are divided between that station and several native towns in the vicinity. The unsettled state of the Bása country, owing to the hostile movements of some of the interior tribes, has, for a time, embarrassed the labors of the missionaries; but as the warlike spirit seems now to have subsided, it is hoped there will be an increased attention to the gospel, and an enlarged opportunity for usefulness among that people.

The war has, it is understood, terminated favorably to the interests of those connected with the colonies, and its effect will probably be to extend the spirit of improvement and civilization among the native tribes. Many of the chiefs have manifested a strong desire to have schools established among their people, and profess a willingness to favor the introduction of the gospel. For a historical account of this mission, together with some remarks on its present state, the reader is referred to pp. 185—193, of last volume. Mr. Clarke, in his last communication—page 172 of the July no.—gives a particular account of the station at Edina, a description of the mission premises, schools, &c.

*Preaching—A Sabbath funeral—Baptism—Interesting state of the school.*

Jan. 11, 1840. Started about three o'clock for Joe Harris's,—reached the

town between five and six, was very cordially received, and kindly treated. The king gave us one of his best houses, and provided us a comfortable supper. About seven o'clock the next morning the king informed us that they were ready to hear me preach. I repaired to the place of worship, and in a few moments about fifty were assembled. I preached to them on the goodness of God. They listened very attentively. At the close of the exercises I called on my interpreter,—the native boy who was baptized a few weeks ago,—to pray. He made a sensible and affecting prayer, and I hope it will have a good effect on the hearers.

28. Started this morning in company with br. Crocker, for Made Bli; arrived about sundown. It is about nine months since I visited this place before. I find considerable improvement in the missionary department. The house which br. C. was then building has been finished, a school established, and another house for br. C.'s own residence is in an advanced state of preparation. The next day br. Crocker, in company with one of our school boys and three other natives, took his departure for the Kpese country.

15. Yesterday, the Baptist Association commenced its session at Bása Cove—sermon by br. Richardson.

To-day, a sermon by br. H. Teage in the morning. In the afternoon the claims of Foreign Missions and Sabbath schools were brought before the Association.

16. Started this morning for Joe Harris's, but while we were on our way he sent a messenger to inform me that he was at Tatoo's place, and wished me to go there and preach. When I arrived there I found the head men of several towns assembled. I addressed them on the importance of having new hearts. As I was about leaving, king Joe's brother said "he needed a new heart, and that he intended to have one by and by." Oh! how many there are, not merely among the heathen, but in Christian lands, who are saying "By and by we intend to repent and have new hearts."

24. Soon after I awoke I heard the sound of the drum. I knew not what to think. My first impressions were that I had missed in my reckoning the days of the week,—it might be Saturday. The drum was heard with little cessation till near eight o'clock, when twenty or thirty men were seen in uniform with guns and other warlike in-



struments proceeding towards br. Day's where a corpse lay. I was now aware of their intention, but surprised at the thought. The holy Sabbath must be desecrated, and the command of God disobeyed for the purpose of gratifying man's vanity, and of conferring the honors of war, (as it is termed,) on a lump of clay. I soon went to the Sabbath school, and just as I was opening the school by prayer, my ears were almost deafened by a volley of musketry. This mode of burial very much resembles that of the native Africans. In the evening I addressed our school boys in relation to this circumstance.

March 1. At king Joe's. Returned at an early hour and attended church at Edina. After meeting, the ordinance of baptism was administered to one of our school boys. He is a Kroo boy; has been connected with our school about two years. He is fifteen or sixteen years old, and has for several months given evidence of conversion. In the afternoon we were cheered by letters and publications from America.

18. Preached at king Joe's; an old man was there who had never heard the gospel but once before; he seemed much interested, and wished me to go and preach to his people. Preached to our school boys this evening; some of them appeared sorry for their sins. The Lord seems to be encouraging our hearts; may we be humble and grateful.

14. This has been a week of much interest; three or four of our native boys have been very solicitous for the salvation of their souls. The work seems to be the work of the Holy Spirit.

*A Foulah man—Visit to Prince—Scenery—Joe West's town—Baptism.*

22. Preached at king Joe's this morning, on the increase of Christ's kingdom; the old king seemed much interested. In the afternoon preached to our native boys; eight or ten of the native children who live in town were present. A man of the Foulah tribe was also present. He has some knowledge of the English language and said he understood all I said. He is a Mohammedan and knows nothing of Jesus Christ. I gave him a copy of the new testament, and requested him to get some one to read it for him, as he cannot read English. He reads and writes the Arabic language very fluently. He said the Moors introduced the Mohammedan religion into the Foulah country, and that many of his tribe could

read and write, and that some of them spent all their days in study.

This morning at an early hour I left my family and started on a visit to Prince, of New Cess. After walking three or four miles we reached the fish towns. Previous to the late wars with the colonists, these towns are said to have been in a flourishing state, but there are now only eight or ten little huts. The places where these towns were located are now planted with cassada. A few men remain there, anxiously awaiting their destiny. Leaving this place, and passing on about four miles, we reached an English trading factory. Here we found a native of Cape Coast, who could read and write. After taking some refreshment we proceeded on our journey. We were now within five or six miles of our journey's end. About two miles of this distance lay over a huge mass of rocks which were close to the ocean. These rocks are of a dark coarse granite, and seem to be thrown together in such masses and in such wild confusion, as to remind one forcibly of the mighty agency that must have been employed. In some places they seem to have been thrown down from the heights above,—in others, to have been heaved up from the deep below, or to have been broken from the solid ledge, which in many places forms their base. After leaving these rocks, our way lay over the sandy beach, and through mangrove swamps. We reached Prince's town about eight o'clock, and were very cordially received. We were introduced into a large house, and furnished with a good supper, and comfortable lodgings. Prince is a man about forty years old. His countenance indicates much energy and shrewdness. He is said to be very rich; his town however is small, containing only 200 or 300 houses; but there are many other towns lying near it. During my stay there, I visited Joe West's town. He appears to be above sixty years old, and is said to be nearly as rich as Prince. He lives only one or two miles from Prince. Both of these men said they would like to have a school at their towns. I think either of these towns would be a good location for a missionary. I carried one of our school boys, a brother of Prince, with me. Prince was much pleased with his appearance, and when I left, gave me a goat and three silver dollars. I reached home on the 30th.

May 12 and 14. Two of our school

boys who have been serious for several weeks, expressed a hope in Christ. They are about fourteen years old, have been with us one and a half years, and can read the testament.

*Effects of war with the interior tribes—  
—Want of books and a press.*

June 1. In the afternoon I made arrangements for the first quarterly meeting of the Edina Missionary Society. This evening br. Crocker delivered an address before the society, in which the claims of the heathen were presented.

3. This morning Dr. Johnson (the colonial physician,) gave us an order on the public store of the colony, for fifty dollars, as a donation to the mission. This present, though unexpected, was very gratefully received. The Lord is good to us; He is giving us a comfortable degree of health, and prospering the mission. O! that we were grateful and humble, as we ought to be.

8. Unwell, and not able to do but very little during the day. We feel that our responsibilities are great. Mrs. C. and myself have the entire care of thirty native children, and the whole business of the mission at this station. Our funds are low, and much wisdom and economy are required. But the most important and difficult thing of all is to mould aright the minds of these thirty young immortals, that are just emerging from the darkness of heathenism.

15. Started early this morning for king Joe's. When I reached the town I found the people preparing for war. I had before told them of the evils and horrors of war; I now gave them the history of David and Goliath, and assured them that God alone could deliver them from their enemies. Returned to Edina and preached at the Baptist church, and then talked to our school boys.

18. Went in company with Mrs. C. to Gese's town, seven or eight miles up the St. John's. Found the people all in commotion. War is the absorbing theme. Went to Frank's, as he is called. He is an Italian by birth. He once spent several years in America, and has a respectable education. He lives with natives and has adopted their habits and manner of living. I found him almost in a state of nudity. He seemed much mortified, but treated us kindly, and gave us a country dinner.

We obtained a small girl at Tatoo's for our school.

29. Preached at Joe Harris's, on the subject of trusting in God. A respectable number at worship, and very good attention. At the close of the exercises king Joe requested me to pray for him. Went from king Joe's to Tatoo's. Found but little interest among his people. In the afternoon talked to our school children, and preached at the Baptist church in the evening.

July 1. Br. Day being ill, I took charge of the school; found less interest in it than usual. The scholars are suffering for want of books. Every week makes us more sensible of our need of a press. Our prospect for supplies is dark. We can neither purchase them here, nor obtain them from America.

From that portion of Mr. Clarke's journal which relates to the sickness and death of Mrs. Crocker, we make the following extracts. It states some particulars, in addition to those contained in the obituary notice of Mrs. C. given in our last number.

In reference to the appeal for more laborers, a press, &c., it will be recollected that in August last, two missionaries, Messrs. Constantine and Fielding, with their wives, were sent out to Africa; and that in the same vessel were sent supplies for the Basa mission, including a printing press, types and paper, and two frame buildings, for a printing office and school house. Negotiations have also been had with a printer to accompany the press, but they have not as yet proved successful.

*Mrs. Crocker's last illness and death—  
Reflections.*

August 26. About one o'clock this morning a despatch arrived from br. Crocker's place, informing us that Mrs. C. was dangerously ill. I immediately started, accompanied by Mrs. Clarke, for Made Bli, and reached there early in the morning. We found Mrs. C. very low. She had been in great distress during the night, but was now easier and able to speak to us. She seemed to have but little fever during the day. In the evening, however, her fever came on, and she had a distressing night. She could not speak, and took little or no notice of any thing.

27. This morning there was a remission of the fever, and she was able to speak just so as to be understood.

She could take but little of any thing. We still indulged a faint hope that she would recover. About 12 o'clock her fever came on again, and we nearly despaired of her being any better in this world. About 3 P. M., her hands grew cold, and we thought her to be dying, but she revived again. During the night she had a high fever, her pulse sometimes nearly 150 a minute. She neither spoke nor took notice of any thing, nor had she much of the time after we reached there.

28. About three o'clock this morning she had a spasm which lasted two or three minutes, and in the course of the forenoon, several more. After this she seemed very much exhausted. During the intervals of the spasms, she appeared to suffer but little pain. She survived till a few minutes past two o'clock, P. M., when her happy spirit took its flight. Her remains were brought to Edina the same night, and the next day were decently interred on the mission lot.

She had been in Africa eleven months within a few days, but had enjoyed only a few well days. She took cold on her passage from America, and reached here in a state of health which unfitted her to grapple with the withering climate. Her first attack of fever was not violent. Her second was more so, but not so severe as most people have, who come to this country; yet she sunk under it, and it was with great care and difficulty that she was raised. She was very weak for a long time, but at length she gained strength enough to enable her to give some attention to the Bása language, and to assist Mrs. Clarke in teaching the native girls. She was piously and entirely devoted to the salvation of the heathen and the glory of God. But we had long feared that she would not be able to continue her labors in Africa. Five or six months before her death, her physician, Dr. Johnson, said she could not live long in Africa, and advised her return to America. This idea seemed to her more dreadful than death. We then advised her to take a short sea voyage, and Mrs. Clarke offered to go with her, but she thought there was no need of it. She was not able, in her last hours, to speak to us of the state of her soul, but her christian character while here, was such as to cause all who knew her, to feel that she was a devoted follower of the Lamb. A person who resided in the family a short time before her death, remarked that "she seemed

ripe for heaven." Br. Crocker is deprived of an affectionate wife; Mrs. Clarke of her only female companion in this dark land, and the mission of a devoted and self-denying laborer.

We doubt not that our loss is her gain. The Lord has removed her to a higher and holier sphere of action. But on whom has her mantle fallen? Who will take her place to labor for the heathen in this land of darkness? Or must her place remain unfilled, till the few who are yet remaining, grieved and disheartened at the timidity and apathy of those who ought to be waiting to rush into the ranks, fall victims to toil and despair? *Despair*, did I say, on what account? The unhealthiness of the climate, and the degradation and stupidity of the heathen? No, we leave these circumstances to the disposal of Him who sent us here. If we despair at all, it will be on account of the indifference of those at home, who should come to our aid. If we fear, it is that our labors will be ended before others come and prepare themselves to carry them forward.

We have as much encouragement to labor among the natives, as we expected to have, before we came here. We suffer less from the insalubrity of the climate than we thought we should when in America. There is a wide field before us. The natives, though very degraded and stupid, will generally listen to the word of life, and I doubt not, that we could increase the number of our schools, and the number of our scholars to almost any extent, if we had the means. But we are cramped on every side. Only four missionaries can the Baptist churches of America allow to the perishing and injured millions of Africa! When I think of this, it disheartens me more than the unhealthiness of the climate and all the obstacles met among the heathen. My heart sinks, and my spirits faint, not so much on account of the effect on this or any one missionary station, as for the *cause, the low state of religious feeling in the churches*. If Christians at home saw and felt what their missionaries do, they would live poorer, and labor and pray more than they do. The three or four missionaries,—the only ones who are laboring among the Básas, a tribe of 100,000 or 125,000,—are obliged to spend nearly half of their time in economizing and manual labor, instead of applying all of the little energy they

have, to the acquisition of the language and to instructing the heathen.

---

Greece.

COMMUNICATION OF MR. PASCO.

The following communication has been received from Mr. Pasco, late missionary of the Board at Patras. Mr. P., it will be recollected, returned to this country in the latter part of 1839, in consequence of protracted ill health. His personal acquaintance with missionary labors in Greece, adds interest to the views here presented, which are, of themselves, worthy of serious consideration.

*Patras as a missionary station.*

Since the notice of the failure of the missionaries' health at Patras, which appeared in the Magazine for August last, I have feared that the station might by some be regarded as untenantable. Such a decision would in my opinion be premature. Undoubtedly a climate differing so widely from ours will be found to be decidedly deleterious to some constitutions. But it is not so to all. Men from other countries, engaged in secular affairs, reside there without the sacrifice of health. Much care is indeed indispensable to its preservation, especially during the process of acclimation; but with an incessant vigilance in adapting the modes of life to the peculiarities of the climate, there is in general a good degree of safety. Nothing, perhaps is more eminently adapted to lay one open to the destructive influences of a foreign and insalubrious climate, than severe labors and excessive cares. Missionaries are less able than men in secular employments, to hold these matters under their control. Sometimes their labors and cares are unavoidably oppressive. If under such circumstances a missionary's health fails, we should not be surprised, nor led too hastily to conclude that the spot must be quite abandoned. Instead of turning us away from the prosecution of the benevolent object for which the enterprize was commenced, it should urge us to inquire whether it may not be possible, by our prayers and efforts, to alleviate somewhat of his cares, and to furnish him with increased facilities for carrying forward his arduous labors.

The importance of maintaining the station at Patras will not be overlooked. The climate, so far as it is affected by any occasional malaria, is undoubtedly improving with the rapid extension of

cultivation over the plains which lie on each side of the town. The location of Patras, has, from a very remote period, given it importance as a place of business. Though entirely desolated during their revolutionary struggle, its population is now not far from 8000. Of the extent of its foreign commerce, some idea may be gained from the fact, that England, France, Russia, Prussia, Austria, Spain, Holland and Denmark, have either consuls or vice-consuls resident there. It will always be the emporium of the north western portion of the Morea, and the provinces which lie on the Gulf of Corinth, and along the coast to the north of it. No place on the western coast of Greece can furnish so great facilities for an extensive intercourse with the people of the interior. Some idea of these facilities may be gained from the account of the distribution of the scriptures there, during the three years past. It would be tedious to specify the multitude of towns and villages from which the applicants came.

*Encouragements to labor—Distribution of the Scriptures—Interest manifested—A Greek convert.*

If it is still asked, is there encouragement that our efforts will be of any avail?—I would reply, very much. It cannot be thought to be a light thing, that during one year (1839) five thousand and fifty volumes, consisting of copies of the new testament, and portions of the old, were distributed among those who are famishing for the bread of life. These volumes were put into the hands of such as are able to read, and for the most part, of such as solicited them of their own accord. Many villages received at the hands of the missionary the first copy of the scriptures ever known among them, in the language which they understand. Destitute of other religious books, and passionately fond of reading as the people generally are, can there be any doubt that these volumes will be read? With the scriptures, there have also been distributed many thousand pages of religious tracts. These too, are read with avidity. It may not be fully known till the last great day, what fruits have been, or may be produced by the seed thus scattered. Could our brethren at home witness the earnestness with which the people often ask for the scriptures, and observe their deep feeling while they listen to a direct application of the most solemn

truths of religion to their hearts and consciences ; could they hear some of the countrymen say at the close of their interview with the missionary, "No one ever spoke to us of these things in this way before ; we have not had the bible to read ; we do not know our duty ; and now what shall we do ?" they would not, I am sure, wait for further encouragement to do what is in their power to send the precious word of God to bless these dwellers among the mountains. Encouragements of a similar nature have been met with among nearly all classes. Many evidences have been gained of the influence of divine truth on the minds of individuals. Inquiry has been excited. Hopes have been raised in reference to some, of which it would be premature, or perhaps impossible, for the missionary fully to communicate to the public. Sometimes his hopes are blasted. An individual who has been the subject of many prayers, and who has seemed to give evidence of piety, may prove, after all, to have deceived himself, and his religion become vain. And then light breaks in again from another quarter. God has not left himself without witness. In a letter from Mr. Love, dated July 2, 1840, there is mention made of a case of hopeful conversion which occurred in Sept. 1839. The individual \* I very well remember. Before I left Patras he had frequently called at the mission house, and expressed himself very friendly to us and our efforts. But for several reasons there seemed to me to be but little hope of his being brought to the obedience of the truth. Still he was in many respects interesting. The patient endurance and Christian fidelity of br. Love seem to have been blessed to his conversion. Br. Love writes of him thus, "He proves to be a most useful and devout disciple of Christ. A more lovely example of temperance, self-denial, faithfulness and Christian zeal, I rarely ever witnessed. His soul seems filled with love to Jesus and his poor perishing fellow countrymen, and he ceases not to warn them, and to beseech them to be reconciled to God."

His Christian affection for the mission family was strikingly developed during their distressing sickness, the last winter. In reference to this, br. Love writes : "Perhaps we owe, un-

der God, our recovery much to the faithfulness of this man. After we were taken sick he left us not, by day nor by night, until he too was completely exhausted and sunk down under the burden of his accumulated labors. He was very sick for many weeks."

*Corfu—Spirit of the missionary enterprise.*

It was with much regret that I learned that Mr. Love's health obliged him to remove from Patras. But with what experience I have had of the climate, I cannot feel the slightest doubt of the wisdom of that measure. Perhaps it will appear to have led to another and interesting field of labor. Corfu is an important place for missionary effort on account of its facilities for reaching the neighboring Albanians, as well as for the sake of its own population. A wide door seems to be open in that direction. May God grant the speedy restoration of our dear brother's health, and the fulfilment of the encouraging prospects of usefulness which have already begun to cheer him in that new sphere of labor. I trust it will not be long before he will be comforted by the accession to the mission of a fellow-laborer.\* I trust also, that the period is not far distant when there shall be again in Patras, some one to instruct the inquirers in the way of salvation, and to distribute the scriptures to the multitude who in those regions are still destitute of that precious treasure.

The missionary enterprise is eminently a work of faith—"Neither is he that planteth any thing, neither he that watereth, but God who giveth the increase." The responsibility and privilege of spreading the gospel among all nations, belongs to the servants of Christ. Such is the divine appointment. The precious seed is to be borne forth and scattered in faith. Fervent effectual prayer is to mingle with all our efforts. "In due season we shall reap if we faint not." The Lord of the harvest holds in his own power the gracious influences on which success ultimately depends. It should be enough for the encouragement of those whose instrumentality he is pleased to employ, that "every man shall receive his own reward ac-

\* Apostolos,—mentioned in Mr. Love's letter, page 7, Jan. no.

\* Rev. R. F. Buel of Hamilton, N. Y., has been accepted by the Board, as a missionary to Greece, and is expected to sail, early in the spring.

ording to his own labor." To stop, therefore, at the incipient stages of our efforts, and demand sudden and signal success as the condition on which alone we can be encouraged to proceed, would be contrary to the spirit of the missionary work. Wherever there is a door opened to us of the Lord, it is suitable for us to strive to make known the glorious gospel of the blessed God, confidently resting on the efficiency of the Holy Spirit to make it effectual to those who shall be heirs of salvation. That such a door is opened for us in the "regions of Achaia," no one who has attentively examined the subject can doubt. We are able, with the divine blessing, to carry to them a boon of unutterable value. They perish without it. The love of Christ constrains us, and his command urges us to hasten to their relief. God forbid that we should be negligent or shrink from our responsibility.

---

### Germany.

EXTRACTS FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, NOV. 28, 1840.

*The appeal from this country to the Senate of Hamburg—Its probable effect—Progress of the cause—Four churches constituted—Persecutions—Success in Denmark—Baptisms.*

The documents to which you allude,\* in your letter of Oct. 22, have arrived, and been handed in by Mr. Cuthbert, accompanied by as strong a note from that gentleman as the case would admit of. But Mr. C. has little or no hopes of obtaining a concession for us; all he expects is, that no notice will be taken of us, and I think Mr. C. is correct in this expectation. An interview with the Senator at the head of the police a few days ago, proved that the same hostile feeling against us prevails still in the Senate. The application from your government, is, however, in every respect valuable, and though it may not procure for us all we could wish, it will probably stop those cruel

---

\* The documents here referred to, consist, among others, of letters addressed to Mr. Bleecker, Chargé d'Affaires at the Hague, and to Mr. Cuthbert, U. S. Consul at Hamburg, asking for such a representation of the facts in the case, to the Senate of Hamburg, as they might feel authorized to make, from their official station.

measures against us, to which we have been exposed. Every means within our reach has now been employed, and we can leave the matter with greater composure in the hands of God. We are confident the Lord, whom we serve, will take care of us, and increase us on every side.

Let me now give you a brief sketch of the further success with which the Lord continues to favor us. My journey to the south\* has been in every way successful. I got through everywhere without being arrested, formed new and interesting connections, and organized four new churches, at the following places: Othfresen near the Hartz mountains, Bitterfelds near Leipsic, Baireuth in Bavaria, and Marburg in Hessa; these four churches have together 30 members, through whose zeal in the good cause the truth may be spread far and wide. My visit to Stuttgart, where I remained several days, will, I hope, be attended with much good to the church there. I had to put many things in order, in reference to discipline,—a point not easily understood, and far more difficult to practice. My exhortations were received and acted upon in a kind spirit. About seventy members, in all, had been received into the church by baptism, and there are prospects of future increase.

The little band at Bitterfelds has already been exposed to severe persecution, which rages at present to such a degree that the lives of some of our brethren are in jeopardy. The church here have in consequence appointed meetings for special prayer on behalf of our afflicted brethren, and to-morrow, Lord's day, we intend to gather for them what we can, and send it for their temporal relief. In fact the spirit of persecution begins to kindle in several places. Our brethren at Jever have been much annoyed, and in Eastfriesland a kind of general war has been proclaimed against us.

The news from Denmark is most gratifying: br. Munster of Copenhagen, has organized a church at Alborg, and baptized several new converts on Langeland island, since I was there. The church at Copenhagen is flourishing; it has already thirty-two devoted disciples of Christ as members. Both the brethren Munster are entirely engaged in missionary labor, and we have just printed 40,000 Danish tracts,

---

\* See Mr. O.'s letter p. 10, Jan. no.

that their hands may be filled with the good seed, to be scattered far and wide. The mission in Denmark is so highly interesting that a detailed account has been drawn up, and will be forwarded as soon as possible.

Let me in conclusion recommend all the infant churches to your earnest intercessions before God, and to the prayers of all our sister churches in America.

## Other Societies.

### American Board of Commissioners for Foreign Missions.

#### TOUR THROUGH NORTHERN SYRIA.

We give below some extracts from the journal of a tour through the northern parts of Syria, by Mr. W. M. Thomson, as contained in the *Missionary Herald*, for January. The object of the tour is stated in the journal.

#### *Departure from Beyroot.*

One of the last acts of our general meeting [at Beyroot] directed Mr. Beadle, Doct. Van Dyck, and myself to visit, with as little delay as possible, northern Syria as far as Aleppo, and collect the information necessary to guide us in the selection of a new mission station. To fulfill this appointment we left Beyroot at ten o'clock this morning, [May 7th, 1840.] and after seven hours' easy riding, have pitched for the night upon the sandy bank of Nahr Ibrahim.

With far less noise, disputing and confusion than is usual on such occasions, we got into marching order, and in three and a half hours reached Nahr el Kelp, where we stopped to rest and dine. The road to this place is not altogether devoid of interest. Through sandy Assoor, with its wide spreading sycamore trees, along the south wall of the city, by the high castle Keshshash, whose cement is said to be lime mixed with eggs and oil, the path leads you under the green hill, Ashrefeeyeh, to an old ruin, one of the thousand places where St. George killed the dragon. In twenty minutes you cross Nahr Beyroot, on a good stone bridge, and soon after, emerging from the rich mulberry orchards, you begin to wind around the deep bay where the shipping rides at anchor during the stormy months of winter. The steep declivities of Lebanon soon shut down close to the sea, and after passing Nahr el Maut (river of death) and Nahr Ant Elias, you come to the celebrated pass of Nahr el Kelp. This is doubtless the river Lycus of the ancients, and there are hereabouts many things to interest the traveller. The old Roman road,

still in repair and use, overhanging the deep blue sea, and winding zigzag up and down this projecting nose of lower Lebanon, the mighty ramparts of rock on either side of the furious little Dog river, rearing their dingy gray heads to the clouds, the extraordinary figures chiseled in the live rock, clad in ancient mail, and covered over with inscriptions in the arrow-headed character, the houses and mills, the bridge, and the aqueduct creeping along the perpendicular cliffs—all these things combine with sea and sky and mountains high and wild, to form an interesting and romantic spot. This has been an important and difficult pass in days of old. Hence the ancient conquerors have desired to have their deeds on record here. The Persian inscriptions have faded away, so as to be mostly illegible, but the Roman and Saracenic are quite perfect.

The scenery of this place never tires, and for the twentieth time I wandered about quite enchanted. The country above, also, becomes even more wild and romantic, especially near the caves of Nahr el Kelb, which are situated two hours from the mouth of the river. But as we have not time to visit these curiosities at present, I will do for you what I did to my travelling companions, read a description of them written four years ago: which follows—

#### *Morning on Lebanon—A family scene.*

‘While spending the hot months of summer at Brummana, Mr. Hebard and myself devoted a day to rambling over this goodly mountain; and to me it was a delightful excursion. We were early abroad, just as Lucifer, bright harbinger of morning, rising from his dreary couch, sat like a blazing diamond on the hoary head of Lebanon. We quickly despatched our little work of preparation, sipped our hot coffee, and sallied forth for the day's adventures. How surpassingly beautiful is the rosy dawn in Syria. From the moment when the advanced rays of the sun begin to paint the modest blush upon the dusky cheek of night, until the king of day comes forth from his chamber in the full majesty of his

rising, there is one incessant change from beauty to beauty, yea, from glory to glory. The whole horizon glows like burnished gold, revealing the rocks and crags and lofty peaks of Lebanon throughout its whole extent. Every point seems touched with liquid fire, gleaming in seven-fold fervency, while the whole western slope, to the very base, falling into the dark shadow of her lofty summit, lay in deepest contrast to the living light above and beyond. Who can behold, and not adore. It is God's own temple, and yonder comes his bright messenger to call a sleeping world to prayer. "Oh come, let us worship and bow down; let us kneel before the Lord our maker. Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms. For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand."

Our morning's ride furnished us with another and very different exhibition of God's handy work.

The cool wind loaded with the condensed vapors of higher Lebanon rushed down the mountain side, dashing and bursting, bounding and retreating from perpendicular cliffs, filling up deep vallies, and then pouring over the surrounding ridges, like any other fluid. Thus these dark volumes rolled headlong towards the plain, until meeting the warm air of the sea, they appeared to hesitate, then stop altogether, and vanishing into thin air, ascend to the cooler regions above, where re-appearing they were seen hurrying back towards the snowy summits of Sunneen. This process of decomposing and recomposing clouds, and their marching and counter-marching to the command of contrary currents of air, is witnessed very frequently on Lebanon.

In the mean time we had left Brummana guarded by forests of pine, and embosomed in mulberry orchards, and after wandering among the hills for an hour, had reached a house by the way-side, in which was a sick woman whom I had promised to visit. The house was respectable for the mountains, and the exterior wore the appearance of greater comfort than is usually seen. The oxen, however, were stabled at the door, rendering ingress and egress rather critical. The interior was one large dark room, with several pillars of rough stone to support the roof in the centre, but there were no partitions of any kind. Two or three young families seemed to acknowledge this as their home; and their bedding, cast off clothes, cooking and eating apparatus, with the remnants scattered about the floor, left no reason to question the fact. The whole was sufficiently clean and neat to be fashionable in the rank and class to which

it belongs. The patient was a young mother, dangerously ill of a fever. She was stretched on a mat, and covered with a thick *lehaf*, (coverlet.) Her head rested upon a hard pillow, though it is difficult to understand how she could rest with a silver tantoor, as long and as large as a speaking trumpet, projecting from her forehead like the unicorn's horn in his majesty's escutcheon. Notwithstanding this extraordinary appendage, there was much more of the melancholy than the ridiculous in her appearance, and I could not look upon her face, emaciated and forlorn, without an aching heart. How long have you been sick? "Fifteen days," cried half a dozen voices all at once. What medicine have you taken? "Nothing." What! fifteen days in a fever and take nothing? "We are poor, have no medicine, and a doctor was never seen in this village." With some difficulty I found means to administer a little medicine, and promising to call on my return, took leave amidst a shower of oriental prayers and compliments, of which the poorest peasant has as rich a store as the pasha himself. Feeble are the glimmerings of hope. Parched with thirst, they place by her side a jar of water cold as ice. If she wants, or does not want, they give her grapes, hard bread, and olives, and urge her to eat. All the friends crowd around the sick couch; the women chatter and scream, and the men fill the room with a dense cloud of tobacco smoke, while there is not one comfort to refresh the wretched invalid. Here is one of a thousand "scenes in Lebanon," true to the very letter. Think of it, ye that pine and fret at nothing, and be quiet and thankful.

#### *Caves of Nahr el Kelb.*

In a little more than two hours from the sea we reached the caves of Nahr el Kelb. Out of the mouth of the first cave rushes a large part of the river, and having no boat we could not explore it. A few rods higher up the valley, and thirty or forty feet above the first, is the second cave. The entrance to this is about fifteen feet high, and the same in width. This tunnel runs under the mountain in a straight course for eighty paces, and then descends into an abyss of water. Several side passages lead in different directions, but all terminate in the same abyss. On the west of the main entrance is a parallel passage, of about the same dimensions as the other, with which it communicates by a large door-way. This second tunnel turns round to the west, and unites with the lower cave, at the mouth of the river. If you strike or jump on the bottom of the caves, you are startled with the hollow sound beneath, and feel disposed



to walk softly over such unknown depths. About forty rods up the valley is the third cave. The entrance to this is so concealed by large rocks that a stranger would pass within a few feet of it and not even suspect its existence. But by going in amongst the rocks, and letting yourself down some eight or ten feet, you find a wide but low opening. Soon the passage becomes high enough to permit one to walk erect, and turns round toward the west. Here you enter a very large room, abounding in stalactites and stalagmites, the latter often reaching from the roof to the floor, and some of them fluted like corinthian columns. To this room there is an upper and lower apartment—the upper one running all around three sides of the cave like a gallery or corridor. Descending to the lower floor you find yourself at the margin of the river, whose roaring waters you had heard from the moment you entered the cave. The river passes along the north end of the room, and disappears amongst rocks at the northwest corner, with a loud noise; but at the northeast, where it enters the cave, there is a beautiful basin of water, as clear and smooth as a river, and deliciously cool. How far this basin extends we had no means of determining. I fired a gun up, and the echo was loud and long; and the probability is, that one could sail a considerable distance under the mountain. I hope some gentleman of leisure will bring a small boat and make the experiment, and I doubt not but that he will be richly rewarded.

There are beautiful stalactites hanging from the roof like icicles, but generally over the water so as to be inaccessible. I obtained many good specimens, some fifteen inches long, but the best dropped into the dark abyss, and were lost. Most of them are colored with the oxide of iron, but a few are of a delicate white. They are of all sizes, from that of a quill, to a foot in diameter, whilst there are columns on the east side several feet thick.

*An interview with a Maronite priest.*

I doubt not that your readers are all impatient to leave Nahr el Kelb, and if they will bear me company, I will soon seat them quietly on the green banks of the beautiful Adonis. It is only an hour's ride to Juny, and half an hour around the deep bay to Maameltein, where there are three khans, and an old Roman bridge nearly perfect. And although the next half hour leads over an extremely rough pass, where the Metawileh formerly [committed many atrocious robberies and murders, the remainder of the way is uncommonly good for Syria. No one can pass

along the head of the bay at Juny without admiring the white convent of Hashbo, sitting like a swan upon the mountain crest, which here starts right up to the clouds from the very shore. There are many other convents romantically stationed upon the steep hills, the most distinguished of which is at Gazeer, above Maameltein. This is the holy land of the Maronite church; and as he values life, let no protestant venture to plant his heretical feet within the sacred territory.

As we were quietly plodding along the sandy beach a Maronite priest overtook and entered into conversation with us. He was going to Jibeil to get young tobacco plants. He appeared to be not only a warm patron, but an extensive grower of the filthy weed, and purchased his plants from Jibeil, on whose marl hills the very best tobacco of Syria is raised. "Who are you?" was amongst the first questions. We are Franks. "Dont I know that? but to what church do you belong?" We endeavor to follow the blessed gospel of our Lord and Savior Jesus Christ; is not this right? "Certainly, but do you obey the church?" Oh yes; we follow the church just as far as she does the word of God. Ought we to follow her any farther? "Ah! I see it: you must be English." No; we are Americans. "Amelican! Amelican! well what do you believe?" Believe? why, we believe a great many things. "Yes, but what do you say about the church?" What church? there are a great many churches in the world. But why do you wish to talk about subjects upon which we may disagree? We are both travelers and have only a few minutes to spend together. I have been reflecting, as I rode along and heard the conversation of the people, that there is really very little true religion in the country. I hear cursing and swearing from every mouth, iniquity abounds, truth has fallen in the streets, and justice stands afar off, while the pure flame of love has been utterly blown out by the furious storms of sectarian hate and debate. To this he assented most emphatically, and declared that all true religion had been swallowed up in the ocean of sin. Dropping behind, he began to converse with Aboo Yoosuf. Amongst other things he asked him how he dared to connect himself with one who was a heretic, excommunicated and accursed by the holy mother church. Before he left us, however, he was prevailed upon to accept of several tracts, which he promised to read; but at the same time, he enjoined profound secrecy. Thus terminated our first and probably our last interview.

## ATTACK ON BEYROOT.

The subjoined interesting narrative of events connected with the late attack on Beyroot, and its surrender to the allied powers, is from the correspondence of Messrs. Thomson and Wolcott, missionaries at that station. The allied forces had been concentrated before the town, and its surrender was demanded on the 16th of August,—time being given for conveying the summons to the viceroy at Cairo, and to obtain his answer. The bombardment commenced on the 10th of September. During this interval the narrative commences.

At this juncture, we learned with great satisfaction that the United States corvette *Cyane*, captain Latimer, had arrived in port. Her commander had heard in Smyrna, through our consul, of our exposure during the previous troubles; and although he had started on a different cruise, he kindly decided to proceed to Syria for the protection and relief of the American residents there. On his arrival, in connection with the consul, he paid an official visit to Solymán Pasha, who assured them of his readiness to protect us in our houses at Beyroot, but could not be held responsible for our safety in the mountains, it being his intention to withdraw his army thither, and make that the seat of war, should the English land in force on the plain. On the strength of this declaration, and of their own united and repeated recommendation, we returned to our homes on the 29th August, after an absence of less than a month. The pasha, faithful to his word, sent three picked men from his own regiment, as a guard for our houses, and his whole bearing towards us and our consul has been in a high degree friendly and honorable.

The commander of the corvette, feeling that he could not consistently remain longer in Beyroot, and believing our continued residence there decidedly unsafe, sent, through the consul, a very kind and polite offer to convey us and our families to Cyprus. After expressing our warm thanks for the continued interest he had manifested to secure our protection, in this time of anxiety and alarm, we remarked, "We have given the subject all that attention which its importance demanded, and have finally concluded to remain where we are. The assurance of ample protection for our persons and property, received from his excellency the pasha, affords good reason to hope for a safe residence, especially as he has sent us the guards which he promised. The whole conduct of his officers at the present time shows that our strictly neutral character, as Americans, is well understood and will be respected. From

the people of the country, be they Christian, Druze, or Moslem, we feel no apprehension. They have manifested towards us none other than the most friendly feelings."

[From what is given below it will be seen that the missionary brethren were induced to change their determination, and accept the kind offer of the commander of the *Cyane*, to take them to a place of safety. After mentioning various occurrences, they remark—]

It had been our intention to meet the shock of the coming engagement in our dwellings; but information, confidentially communicated, from a quarter which precluded all doubt concerning the plans of the besieging party, now revealed to us the absolute necessity of seeking a safe position on the water, until the storm had passed by. We accordingly embarked on the 8th instant, after making a few hurried preparations which the exigency admitted. The native girls and boys connected with us we sent to their friends in the mountains, where all our flock are now scattered. We took with us a few of our effects, but the greater part, together with the valuable property of the mission, we were obliged to abandon. It was a confused and sorrowful day; and its melancholy features were aggravated by the sickness of a part of our company, and by the gloomy uncertainty which clouded the future.

The commander of the *Cyane* had lingered, beyond his original intentions, on a scene where events of such magnitude were thickening, and his beautiful ship now afforded us a grateful asylum. It was anchored directly opposite the town, in full view of all that was passing on the land and the water; and it was no common relief to find ourselves seated beneath its awning in quiet security, and surrounded by so many comforts.

On the following morning, the flag-ship of the British admiral, Sir Robert Stopford, made its appearance, followed by a naval armament which made it fearfully evident that the cloud which had been gathering, and which we had watched with such solicitude, was now to burst in fury upon the land. In addition to the large ships already drawn up in battle array, the appearance of forty vessels more, as with full sail they swept around the point of the cape, and hovered like birds of prey over the coast, presented a spectacle of exciting grandeur, such as Beyroot never saw before, and may never witness again. The number of hostile ships of war now collected in its harbor was as follows: English, one three-decker, eight line of battle-ships, four steamers, three frigates, two brigs,

and one corvette; Turkish, one line of battle ship, one frigate, and three corvettes, with twenty-four transport vessels; Austrian, two frigates, and one corvette; total fifty-one. The ships of each nation were commanded by an admiral. They brought with them about fifteen hundred British marines and five thousand Turkish soldiers, together with some field pieces, and several thousand stands of arms designed for the mountaineers. They anchored in concerted positions, and the whole harbor through the day presented a scene of the highest excitement. The stern command from the harsh-tongued trumpet, the heavy plunge of the strong-armed anchor, the low but mighty murmur of thousands in active preparation, spreading over the whole surface of the sea, the boats with officers in full dress flitting across the water in every direction, in prompt obedience to the mysterious signals of admiral Stopford flying at the mast-head of the Princess Charlotte, uniting with all the din and hurry and confusion of a large armament of different nations, customs, and costumes, coming to anchor, composed such a scene as is rarely beheld and never forgotten.

[On the 10th September the firing from the fleet commenced, and was renewed on the 11th, being directed principally toward the environs of the town. During the day it was suspended while further communications were had with the pasha, the result of which was not satisfactory. The missionaries remark—]

In the evening we had an interview with the admiral, who received us very politely, and spoke very kindly of our mission; and from him we learned the particulars in relation to his morning's negotiation with the pasha. He assured us of his determination to spare and protect our property to every extent in his power, offered to render us any service that he could, and gave us, at our request, a pass to visit the coast.

[Having learned that there was no prospect of their being suffered to remain in quietness or safety in the vicinity of Beyroot, the brethren returned again on board the Cyane, and on the morning of the 13th, in company with the American and British consuls, who, with their families, took passage on board, they bore away toward Cyprus, while the work of destruction was still going on at Beyroot. On the 18th, they arrived at the port of Larnica.]

Mr. Wolcott, writing from Beyroot, on the 13th October, gives the following account of the *Surrender of the town—Preservation of the mission property.*

We thought it advisable that one of us should return and make observations

here, and as Mr. Thomson could less conveniently be spared, with his advice I came. The steamer was the *Confiance*, commanded by a nephew of admiral Stopford, to whom he was bearing despatches; and his first officer was a son of the governor of the Ionian Isles. I was welcomed to their cabin and table with a courtesy which characterizes the British officers whom I have hitherto met.

We had received from our consul, who remained in one of the English ships, information of the destruction of his property. His house was on the wharf and contiguous to one of the castles, and from its exposed position had received several shots before we left; but a greater injury had since been inflicted by the pasha's soldiers, who had pillaged it. Every thing valuable and portable they had carried off; and what they could not take away, they had wantonly ruined. His chairs, tables, mirrors, etc., were broken to pieces. Hitherto we had indulged a hope, faint indeed, that our property would be respected; but we entertained it no longer. If the house of our consul was thus entered and plundered, almost beneath the guns of the enemy, what was to protect our private dwellings, distant in the suburbs, and surrounded by a profligate and unrestrained soldiery? It was an additional argument for one of us to be on the spot, ready to embrace the first opportunity of looking after our affairs and saving what was possible from the wreck.

As we approached the place, on the morning of the 10th instant, observing that the flag-ship and the steamers were in the harbor, and with their boats landing artillery and men, we concluded that the town had already changed masters. The assailing party, we soon learned, had taken possession of it that very morning.

There had recently been a fresh bombardment, and Beyroot had a more sorrowful aspect than when we left it. Not one of the foreign residents had yet returned. Our consul alone had just landed, and I found him at his house, but he knew nothing respecting the fate of ours. It was sad to look at the desolation of his own. After ascertaining with great satisfaction, that the magazine below his house, accessible only from the water side and containing most of the effects of Messrs. Beadle and Keyes, had not been broken open, I started for our residences, but was obliged to go by unfrequented paths. The pasha, before leaving the town, had made every preparation for a desperate resistance. Many of the streets were intersected by deep ditches, and obstructed by embankments and barricades. The central parts had not suffered from the cannon; and a number of

the inhabitants had remained throughout, and were now testifying their lively joy. As I passed along I was greeted with a smile, and a salutation, and a blessing, from every native that I met. On arriving at the Yacob gate, which communicates directly with our houses, and finding the guard of the victors drawn up in lines, it was a refreshing thought that those miserable Egyptian soldiers, on whom I had so long in daily passing fixed my weary eyes, were gone forever, and that they and the city were relieved of a mutual curse.

As I drew near the mission-house, I was encouraged by seeing the American flag, which I had hoisted, still floating over it, and soon met my janissary, who informed me that he had remained through the whole, placing as many thicknesses of stone wall as he could find between himself and the range of the ships, when they fired. He assured me, to my unspeakable relief, that although the soldiers had encamped in my garden, and the pascha had withdrawn his guards immediately upon our leaving, it had not been pillaged. After showing me a pile of cannon balls which he had picked up on the premises, he proceeded to point out the avenues which some of them had opened through the house. Two, one a sixty-eight pounder, had entered the bedroom, and after piercing the outer wall of solid stone, one had rebounded from the opposite wall into the apartment, and the other had passed through into the court of the house. A third had gone through the kitchen and an adjoining store-room into the garden. A fourth, also a sixty-eight pounder, had penetrated the basement, which is appropriated to the boys' seminary, and lodged in one of the rooms, after forcing a passage through four stone walls, each twelve inches in thickness. Two or three other balls had grazed the house, and two bombs had burst in the yard carrying away the stone gate-posts; and the trees and fences around all bore marks of the storm. The furniture in the house was uninjured; not an article, either of Mr. Hebard's or my own, or belonging to the mission, had sustained the least harm. The perforations in the walls, which can easily be closed, were the sole and trifling damage.

We had trembled for the library, on account of the delicate and costly apparatus of the seminary which it contained, and on account of its valuable manuscripts and books, especially the writings of the Christian Fathers, in eighty folio volumes, from which Mr. Bird drew such convincing arguments, and the loss of which to the mission would be irreparable. But when I

entered the room, it wore the same quiet air as when I left it.

With a grateful heart I now proceeded to Mr. Thomson's house. The wall in front of it had been raised to double its height, and used as a breast work by the soldiers. The consular janissary had fled, but another native guard whom Mr. Thomson placed in the house had remained. Though much exposed, it had wholly escaped, nor had the smell of fire passed on it. Its basement, which has been converted into a native chapel, was filled with goods which the natives had brought thither for safety, and these and all which it sheltered had lain undisturbed. The situation of this house is perhaps the finest on the cape, and the view from its open court never seemed more delightful.

My tour was not yet completed, [and I accordingly hastened to Mr. Smith's house, recently occupied by Mr. L. Thompson and Dr. Van Dyck. The field around it had been ploughed up by cannon balls, but on entering the enclosure, all traces of war vanished. The beautiful cypresses were still standing there, and the orange and lemon trees were bending beneath their rich load. The janissary had remained, and the house was untouched. The basement of this is used for the printing establishment; and the press, together with the types, which with no small reason, we had feared would be transmuted into bullets, were unharmed; and all, above and below, had been free from molestation.

In looking forward to the point where I now stood, in the morning, it had seemed to me inevitable that I should sit down and weep; but I was permitted to look back from it, with a mind unburthened and joyful. The blasts of the tornado had swept harmlessly over us. Such an expectation we had not cherished; there was no earthly basis for it. The vigilance of our guards, who had remained, to my surprise, was doubtless a principal means of our escape; but it would have availed nothing, had not the violence of man been restrained by God. His interposition I gladly recognized, and thought of the declaration, 'He shall deliver thee in six troubles, yea in seven there shall no evil touch thee; in famine he shall redeem thee from death, and in war, from the power of the sword.'

Towards evening I made the circuit of the city. The grounds adjacent to the wall were strewn with balls and shattered bombs, and the half-demolished castles were filled with the same. It reminded me of the strange destiny of this land, to walk over the ruins of a fortress here built by the Moors, and battered down by the British

I stepped into the seraglio, and in the spacious court, with its fountain and shade, where eastern pashas and princes had reclined, and smoked, and given audiences of state, a company of the royal artillery were snugly quartered. The plain near Beyroot, as you are aware, is memorable as the fabled spot where St. George, the patron saint of England, slew the dragon; and the memorial erected in honor of the event is still standing. During the crusades, this was the scene of frequent and hotly-contested engagements. To a speculative mind, that recalls the history of those wars, their origin and their watch-words, and recollects what banners then met in furious collision, it must suggest some singular reflections on the vicissitudes in human affairs, to behold an army marshalled on these same plains, and over it the cross of St. George and the crescent of Mohammed waving in concord, and leading its ranks to battle in a common cause.—*Miss. Herald.*

## DESIGNATION AND DEPARTURE OF MISSIONARIES.

Messrs. A. K. Hinsdale and C. C. Mitchell, delegated to the Independent Nestorians, and G. C. Hurter, to take charge of the Arabic press at Beyroot, received their instructions at the Park street church in this city, on the evening of the 10th of January.—*Bost. Rec.*

On Wednesday last, Rev. J. P. Alward and his wife, embarked here on board the Randolph Groning, for Cape Palmas, and are to be joined at Norfolk, Va., by Rev. O. K. Canfield and his wife, thence to proceed to Western Africa, as Missionaries, under the care of the Presbyterian board of Foreign missions. They are accompanied by Celia Vantine, a colored girl, who goes out as a teacher, and also by Mr. Abraham Miller, a native of Africa, who has been for some time in this country. The location of this mission is to be at Settra Kroo, about one hundred miles northwest of Cape Palmas.—*N. Y. Obs. of Jan.*

## RETURN OF MISSIONARIES.

The bark Flora, Capt. Spring, arrived at N. York from the Sandwich Islands, Feb. 4th, bringing as passengers the Rev. Mr. Bingham, wife and three children; and Mrs. Thurston, with five children. Messrs. Bingham and Thurston were among the first missionaries to the Sandwich Islands.—*N. Y. paper.*

## MEETING OF THE GENERAL CONVENTION.

The Baptist General Convention for Foreign Missions will hold their tenth triennial meeting in the meeting-house of the 1st Baptist Church in Baltimore, Maryland, on the last Wednesday (28th) in April next, at 10 o'clock, A. M. The Rev. Richard Fuller, of Beaufort, S. C., is appointed to preach the sermon; the Rev. S. W. Lynd, of Cincinnati, O., to be his alternate.

Baptist Missionary Rooms, }  
January 15, 1841. }

☞ According to the 1st article of the By-laws of the Convention, as amended at the triennial meeting of 1838, such individuals and religious bodies as were then represented, are entitled to seats in the next Convention, by the contribution of \$100 annually, or the payment of \$300 at one or more payments, to its funds for each seat or representation; but individuals, or religious bodies, of the Baptist denomination, not heretofore members of the Convention, will become entitled to a seat or representation at the next meeting on the payment each of \$100.

## Recent Intelligence.

A'sa'm.—A letter from Mr. Barker, dated Jaipur July 27, states that Mr. Brown had gone to Calcutta after his family; Mrs. B. and her child, being both in feeble health. Miss Bronson, who went out with Mr. Barker's family, had experienced an attack of fever, but her illness was not supposed to be dangerous.

SIAM.—Communications from this mission are to Aug. 8. The missionaries were all in good health. Mr. Goddard, writing from Singapore, Sept. 23, states that he had taken passage, and was to sail on the next day, for Bangkok, to join the mission.

CHINA.—Mr. Shuck writes from Macao, Aug 20th, giving an account of the abduction by the Chinese, of the Rev. Mr. Stanton an English missionary, who had been carried to Canton, and thrown into prison. His fate was not yet known, but serious fears were entertained that his life had been sacrificed. Mr. S. gives also, an account of the late battle between the Chinese and English, at the "Barrier," of which he was an eye witness. He thinks there could not have been less than three or four hundred of the Chinese killed; on the British side there were said to be only a few slightly wounded. We regret that this letter came too late for insertion in our present

number; further particulars will be given in our next.

SHAWANOE.—Mr. and Mrs. Pratt, who left Boston, accompanied by Miss Abigail Webster, in October last, arrived at the Shawanoe station, Nov. 16th, after a journey of seven weeks. They were all in good health. Miss W. commenced her school on the 1st of December.

### Donations,

FROM JAN. 1 TO FEB. 1, 1841.

#### Upper Canada.

Walsingham, William Smith, per  
Wm. Nichols, 20

#### Maine.

Paris, Baptist church 10,00  
do. A friend to missions 7,50  
per Rev. Wm. Crowell, — 17,50  
Lincoln, Bap. Miss. Society, Stephen Burgess tr., per Mr. Boynton, 174,22  
Farmington, Bap. church, Eben'r Childs tr., per Edw'd Simonds, 4,00  
Guilford, Female Miss. Society, Mrs. S. L. Bradford sec'y, per Rev. C. W. Denison, 10,00  
— 205,72

#### Vermont.

Bakersfield, Mrs. Sarah Chase, per Rev. Peter Chase, 25,00  
Fairfax, I. D. Farnsworth 10,00  
Vermont Bap. State Convention, Rev. W. Kimball tr., 348,63  
Guilford, Bap. ch., pledged to Rev. D. C. Haynes, 9,37  
Brandon, Bap. ch., do. do. 40,00  
— 398,00  
— 433,00

#### Massachusetts.

A friend, for African mission, 10,00  
South Yarmouth, "two individuals" 1,00  
Newton Upper Falls, mon. concert, per J. Keyes, 20,70  
Conway, Rev. David Wright 1,00  
Charlestown, A. J. Bellows, for Siamese bible, 5,00  
Boston, Federal St. ch., mon. con., do. Charles St. ch., do. do., do. Baldwin Pl. ch., do. do., do. Boylston St. ch., do. do., do. Union mon. con., at Federal St. ch., 49,22  
do. Fem. Primary For. Miss. Soc., of the Federal St. ch., for theological school in Maulmain, pr Mrs. Wm. Reynolds, 100,00  
do. Juvenile Miss. Soc. of the male department of Federal St. Sunday School, per W. W. Webster, for the support of a heathen boy named Wm. D. Ticknor, 15,00  
West Dedham, Young Ladies' Industrious Society 1,50  
do. Female Mite Soc. 19,19  
per Miss Betsey Baker, — 20,69

Florida, Mrs. Freelove Drury, per Lorenzo Rice, 5,00  
Windsor, Zeruah Denham, per Charles Reed, 2,00  
Chelsea, Baptist church, 30,40  
do. Sabbath school, Mr. Loring superintendent, for Burman mission, 7,10  
per Southwick Bryant, — 37,50  
— 305,54

#### New York.

Brooklyn, 2d Bap. ch. 16,50  
New York city, Cannon St. Baptist church 3,51  
per Rev. S. H. Cone, — 20,01  
Albany, W. S. & E. C. McIntosh, (\$5 of which is for the benefit of Mr. Oncken, in Hamburg,) 50,00  
do. John M. Newton, (\$5 of of which is for the benefit of Mr. Oncken, in Hamburg,) 25,00  
Jay, Baptist church and society, per John Purmort, Jr., 85,00  
Saratoga Baptist Association, H. Middlebrook tr., per Rev. Norman Fox, 213,66  
Troy, Ladies' Industrious Society of 1st Baptist church, per Rev. John Cookson, 80,00  
— 473,67

#### South Carolina.

Welsh Neck Association, J. K. Mc Iver tr., per E. L. Adams, 462,00  
Edgefield Association, W. H. Turpin tr., per Wm. Colgate, 162,88  
— 624,88

#### Missouri.

Cape Girardeau, Thos. P. Green, for Burman mission, 5,00  
A friend to missions 1,00  
Fayette, collection, 4,50  
Bethlehem Bap. ch., collect., 6,75  
Rev. Fielding Wilhite 1,00  
Mrs. Elizabeth Wilhite ,50  
Miss Julia Ann Wilhite ,50  
S. L. Wilhite ,50  
William Jewell 10,00  
Columbia, collection, 5,00  
Eli E. Bass 2,50  
Mrs. Margaret Bass 2,50  
Little Bonne Femme ch., col. 4,25  
Salem, a friend to missions ,25  
Walnut Grove ch., collection, 7,83  
Rocheport, " 10,40  
Big Lick church, " 9,51  
Zoar, " 4,77  
Lexington, " 8,19  
Henry Belles 5,00  
Carrolton, collection, 4,18  
Mouut Moriah church, per R. Hughes, 5,00  
Chariton ch., collection, 4,18  
Glasgow, " 6,90  
Ararat ch., " 3,50  
Rev. William H. Mansfield 5,00  
Huntersville, collection, 7,00  
Palmyra, " 5,00  
Bethel ch., " 2,93  
Leland Wright, 3,00  
per Rev. Jirah D. Cole, Agent of the Board, — 142,56  
— 147,56  
— 2190,57

H. LINCOLN, Treasurer.







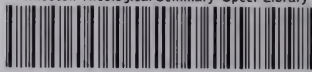


For use in Library only

2000 1000 1000 1000 1000

I-7 v.21  
Baptist Missionary Magazine

Princeton Theological Seminary-Speer Library



1 1012 00310 1567